



## DEVOTED TO THE ILLUSTRATION OF SPIRITUAL INTERCOURSE.

"THE AGITATION OF THOUGHT IS THE BEGINNING OF WISDOM."

PUBLISHED BY CHARLES PARTRIDGE, NO. 3 COURTLAND STREET—TERMS, ONE DOLLAR AND FIFTY CENTS PER ANNUM; SINGLE COPIES, THREE CENTS.

Volume I.

NEW-YORK, SATURDAY, MARCH 26, 1853.

Number 47.

### REVIEW OF A LECTURE.

To John Thompson, Esq., of Poughkeepsie, N. Y., in Reply to his late Address against Spiritualism, delivered before the members of the Mechanics' Institute of Utica.

DEAR SIR: Having been applied to by gentlemen of Utica to deliver a lecture in that place, in reply to one lately given by yourself there, before the Mechanics' Institute, against Spiritual communications—but being prevented from complying with the request—as a defender of the cause—I have felt it incumbent upon me to make your address the occasion of a passing notice.

The conduct of the oppressors of modern Spiritualism is not without some most striking precedents encountered by the cause in a former age. We read of one who, after the "scales fell from his eyes," confessed he "verily thought he was doing God's service," at a time when he was "yet breathing out threatenings and slaughter against the disciples of the Lord." Again, the companion of Sergius Paulus, "whose name by interpretation" was Elymas, was not, it would seem, the last opponent who was destined to appear against a good cause. And it was the custom in those days for Apostles to call such persons "Sorcerers," but in modern times they are known as "Doctors" of physio, Doctors of Law, and Doctors of Divinity. But in alluding to the case of Saul of Tarsus, that (afterward) sainted personage, who lived in an earlier age of the world than yourself, were far more excusable for his ignorance of the virtue of a cause which he conceived to be wrong, than one at the present day, with not only the precedent before them which his example furnishes, but that of Copernicus, Galileo, and a host of others similar. But one most peculiar circumstance regarding Saul, at the time when he was in that frame of mind which prompted him to "breathe out threatenings and ravings," was, he was then by profession, "an Attorney at Law." But we strongly suspect that the difference between his case and that of some of the nineteenth-century "lawyers" would consist of circumstances like the following. Of the latter class, we imagine that had they started on a journey—say to Utica—to fulfil the laudable purpose of inveighing against Spirits communicating with their earthly friends; and had a "light shone from heaven," and had a "voice" exclaimed against their design, and they had been "struck blind," instead of replying, "Lord, what wilt thou have me to do?" they would have arisen from the ground—brushed the dirt from their garments—and groped their way on to their place of destination, and then gone before the public and accounted for the phenomena by saying—that a meteor<sup>had</sup> burst over their heads—that Clayton or Wise happened to be in the exact spot at the time, making an aerial journey and halloed them simultaneously with the explosion; all of which frightened their horses (provided they had traveled after the manner of their prototypes), so that they were "thrown to the ground," the concussion of which caused them to "see stars," so vividly as to "put out their eyes." But in case such an experience had brought conviction to the minds of the recipients of it, and had they gone on their way and proclaimed it a genuine instance of Spiritual interposition, then the multitude upon hearing the narrative would (of course) pronounced the whole affair an unmitigated "humbug," and those who reported it arrant "impostors," or "cracked-brained lunatics," fit for—instead of lecturing in the "Mechanics' Hall" at Utica, only for inmates of the "Utica Asylum."

But in reference to the skepticism with which all new discoveries is first met by the majority

of minds, allow me to ask, have you ever thought to deduce a single hint from these lessons, that a thing may possibly be true although it meets with universal opposition at the time of its announcement? Have you ever analyzed popular opinion, to know that it owes its origin far less to induction and inference, than to hereditary and current prejudices? And may I ask, have you ever indulged any salutary suspicions that your own opinion on the subject of modern Spiritualism may, in no inconsiderable degree, owe its existence to precisely such causes? Have you ever duly considered that the minority, while it may be fallible, is nevertheless the sole possessor of all truth at its discovery? When your citizen, Professor Morse, first learned that electricity could be made a medium for the transmission of intelligence—if my postulate is wrong—why did not the world know of the fact simultaneously with himself? Have you ever observed, in short, how much more readily some minds can see things as true or false when their vision takes the direction of popular predilections than when opposed to it? Again, why is it that the majority forever array themselves against the spreading of all newly discovered truths? It is because of their inability, first, to penetrate the domain of truth and bring it to light, and secondly, because they deem it an impeachment of their omniscience to have it known that there are things, not dreamt of in their philosophies; and hence they think, that to admit the possibility of anything beyond their own knowledge being true, is equivalent to confessing judgment to their own deficiencies.

It is narrated of Napoleon, that once, while passing through a large town at a time when his fortune was at its height, and the populace were rending the skies with their huzzas to his name, one of his attendants remarked to him—"it must be gratifying to witness such marks of approbation and friendship toward you on the part of an adoring people": to which he significantly replied—"Bah! under a slight change of circumstances this same brawling multitude would follow me with the same zeal and willingness to the scaffold."

Now, "caps are up"—not to the note of *vice la* Spiritualism, but to "away with it! crucify it!" But what, sir, suppose you, would be the judgment of the "little Corporal," were he alive and a witness to the present state of things? Methinks it would be—"Bah! put the bread and butter and the popular voice in favor of Spiritualism, and you would see a 'right about face' in short order."

Suppose, sir, that a citizen of Poughkeepsie were to accost you with the following inquiry: Mr. Thompson, do you intend going to Utica to lecture against the subject of two suns belonging to our solar system? Would you not receive it as unequivocal evidence that the inquirer was *non compos mentis*, or else that he thought you were? Certainly. And why? Simply because of the idea of your spending your breath to lecture against what already is a nonentity. Well, sir, do you believe Spiritual communication is a fact? You went to Utica to denounce it as one of the veriest "humbugs"—as a thing which in *se* had no existence. What is the difference in the two cases? The only escape you have is, you might say, that although it were not true that there were two suns, yet if people were running away with the belief that there were, you would then, as in case of the "Spiritual delusion," feel it your duty to go there and endeavor to convince them of their error: to which I would reply—It is supposed that some other people have eyes as well as the gentleman of Poughkeepsie, and if the Spiritual claim be as untrue as the two suns'

question, with equal facility would they be able to discover it without the aid of "legal advice." There are certain well known adages which are apposite to this connection; two of which are—"Wounded birds always flutter"—"Where there is so much smoke there is some fire." Now, one of two things in this matter is true. Either the opponents of Spiritualism are desperately afraid that it will become universally believed, or else they must regard themselves with most delectable complacency; as the very lights of the world, and the only ones capable of showing people what it will be wholesome, legal and orthodox for them to believe. Either horn of the dilemma is at the option of the modern Solomon; and it is to be hoped they will experience no embarrassment in seating themselves comfortably on whichever they may choose.

But, to approach more directly to the merits of the subject: You, sir, I presume profess to believe in the immortality of the soul; but can you tell me from data drawn from Scripture or other source but from that furnished by the spiritual phenomena itself, where or how the soul exists subsequent to its putting off the material body? Do you reply—"In heaven or hell?" I never saw Pekin, but I can tell you (if all accredited authorities be not invalid,) where that city is located. You never saw heaven—(at least, you did not go directly from there to Utica,) but can you inform me, with all the authority which you possess, where heaven is? Do you say it is a locality with circumscribed boundaries! Then unless you base your assumption on pure dogmatism, you can give information where it is. And I will take it for granted you are competent to answer, and so I ask—where is it? "I pause for a reply!" But do you say, that the interrogation is irrelevant, that it does not belong to spiritual communications? I must beg to differ from you; it is the very warp and woof of it; and Spiritualism is what you went to Utica to preach against; and if you have the temerity to decry a cause whose design it is to reveal to man such a subject as this, the offense is venial only on the ground that you can render it more comprehensible in some other way. Therefore, I again say—from theological data tell us, where is your heaven? But I will timely advise you, I will accept of no hypothesis in your answer to this form of the question. It must be direct and explicit. But should you prefer to assume the postulate of its being but a moral condition; and one which imposes no necessary restriction on the spirit as regards its liberty, then I will inquire—if the spirit is not confined to given boundaries, if it can go at large in space, what is there to prevent it from coming to earth? And what should call it here unless it could be cognizant of what is here transpiring? And if it is knowing to what takes place here, (unless we are to suppose that, to be a spirit, is to become indifferent to all the ties that ever bound it to kindred and friends in the body,) why should it not seek in some way—according to the laws of nature—to establish a communication with its earthly friends? And if such communication is possible, why might not the methods be in accordance with those which we claim are employed; by electric sounds, moving of physical objects, writing and speaking through controllable mediums, etc. If you are going to be fastidious about the manner in which spirits shall communicate—if you require that one person shall be a medium for such phenomena as much as another, then why not dictate to Professor Morse, and tell him that—if intelligence can be transmitted from one locality to another, by means of electricity, that one substance should be suitable for a medium as well as another—that a *tonc string* should answer as well as an

iron wire. It has somehow obtained, that "consistency is a gem;" does the gentleman of the bar appreciate such a presumption? But do you claim that the desire on part of spirits to communicate with their embodied friends is irrational? Do you resort to that sophism, begotten, conceived and delivered of orthodox parentage—"that pure spirits would be above coming to earth to rap, write or move tables?" Will you allow me to explain the cause of such reasoning by the opponents of Spiritualism? *It is because the principle of fraternal love is lacking in their own breasts, and they judge the motives of spirits by their own.*

On the other hand, do you admit that the desire with spirits to hold converse with their earthly friends may indeed be natural, but that if it were possible, it would have been done long ago? Again, will you permit me to offer you the solution of such an assumption? It is because, according to orthodox faith, the bliss of heaven is supposed to consist of knowing no more nor no less to all eternity than when the spirit enters there, fresh from the schools of earthly love and wisdom. Anything like learning or progression with a spirit, to a sectarian, is horrifying, not to say impious. No learning, no "device," no repentance, no knowledge, to the spirit according to orthodox platforms after it has once put off its garments of mortality. It is perhaps after all, consistent enough with their common ideas on the subject; for really and practically, they have no definite and tangible belief in immortality at all. The fear of death, and the reverence and attachment which they show for the grave where is deposited the shell of their spiritual friends, all goes to prove this beyond question. Again, you can find no two scarcely who entertain the same views of the state of the soul after death. Some think it is a shadowy vapor, pent up in some far off corner of the universe, waiting in melancholy suspense the coming of the "resurrection"; others seem to imagine it is sitting on clouds and is engaged in singing psalm tunes until its reunion to its mortal ashes. Another class supposes the soul is unconscious until the "last day": while the majority proximately believe that, at death, the soul appears before God (whom it sees as a person,) and receives a kind of temporary judgment, and then is either welcomed into heaven or is sent to "hell," to live in an indefinite state of being until the last day when all are to be brought forth again to have the old body (I say old because if it is a new one it is not its former one) appended to it, when it is to have a "reckoning," and be judged over again, and then sent back to its former place to live in eternal bliss or misery. And after the doom of the "condemned" is fixed—when parents and children, brothers and sisters, husbands and wives, and friends and acquaintances are there forever separated, theology says, that—the elect will see so clearly the justice of God in all this, that they will shout AMEN to it, and enter into paradise with joy and exultation."

I have not made these allusions in derision; I feel that if there is anything to be conceived of that calls for pity, it is such a deplorable religious faith as this; and I should not have adverted to it, but that the disciples of it set themselves up to animadvert upon the glorious truths of spiritual revelation as things devoid of reason and consistency. Most earnestly would I commend to them a careful and thoughtful perusal of the text regarding the "casting of the beam from their own eyes, that they may afterward see clearly" to show the discrepancies they imagine there is in the spiritual philosophy. But to return to the orthodox idea of non-progression. If the soul in heaven is to

follow forever in the same beaten track of earthly desires, (and certainly it must if progression be not a verity,) let us see what a state of things there will be there according to such a hypothesis. The gentleman will doubtless coincide with me in holding, that spirits there will naturally follow the proclivity of their ruling affections. Let us follow this idea and make a practical application of it. There is nothing more evident from sundry indications than that the legal gentleman's predominant love at present is, to missionary it about the country and preach against spiritual communications. Now sir, suppose that when you have finished your apostleship in this capacity, you should—a la Elijah—be transported (or should go through a less conspicuous process) directly to heaven; do you imagine it would suffice the cravings of a pure nature to be confined through endless duration to the single mission (however laudable it might be) of casting contempt and derision upon the "foolish cause" of spiritual communication? Methinks you would draw small audiences there and get lean pay at the business at that. I have not been advised of the drift of your dissertation on the subject before the public of Utica, but can imagine, that, like your coadjutors—the Buffalo Doctors—you may have resorted to that tripartite theory, which, like "Radway's ready relief" against certain physical invasions, is ever the available weapon in the hands of the anti-Spiritual fraternity—I mean, "knee-joint-ism, humbug and the Devil." I do not know that my classification of the order is exactly in accordance with the popular formula; but I imagine that you commence the action generally by bringing on the first or the second in the list, and end up, (as the good minister innocently said of the heads of his discourse—"the world, the flesh and the devil,") by "going to the devil."

Of the first topic in the catalogue, anatomy being not so directly in the line of your profession as with the aforesaid Galens, it would be natural to suppose that you rather deferred to them in the disposal of this, and proceeded against the second, (humbug,) for endeavoring to "obtain credence under false pretenses." And in this part of your labors, you of course had to fill the various capacities of judge, jury, counsel and hangman. To be a judge though, implies the knowledge of something to judge of; but I am of opinion that it would be an exceedingly delicate inquiry to propound, to ask you how many favorable opportunities you ever enjoyed for witnessing anything like a fair test of the matter of spiritual intercourse. I say favorable opportunities; for I have witnessed many occasions of unfavorable attempts to get communications from spirits with poor mediums, and with good ones also, where a derangement of conditions forbade any possibility of success; and such "tests," spiritualists will be very far from accepting as genuine, especially as they know what is required, (which is a good medium, and a passive and harmonious circle—not a believing one, necessarily) to insure correct and reliable results. To be a jury, too, implies not only ability to weigh evidence, but requires a passive and unprejudiced state of mind, precisely similar to that for obtaining correct spiritual communications. In this capacity, owing to the latter requisites, we should not predict that you figured with eminent success. As counsel, seeing we entertain some (to us) well grounded suspicions as to the opportunities you have enjoyed for obtaining a fair examination of the subject, we think that the execution you achieved in this way must have depended much upon how recently you had consulted the *New York Observer*, the *Herald* and other disinterested and unprejudiced (on the subject of spir-



itual) journals, of that city. As hangman, (I trust you will pardon any seemingly undue appearance of *adulation* in my remarks toward you,) I harbor the most unequivocal confidence in your abilities, that you did up that part of the business with an expertness which would distance all competition, perhaps so effectually that even the *actors* of Buffalo, would not have ventured to enter the lists against you. Were I not trespassing too far upon the space of the journal I am writing for, I should not here dismiss the subject, but with the hope that you may yet be led to see the error of your position, as an opposer of one of the most important means designed for the welfare of the race, I close by subscribing myself,

Yours truly,  
V. C. TAYLOR.  
GROTON, N. Y., March 8, 1853.

## SPIRITUAL TELEGRAPH.

S. B. BRITTON, EDITOR.

"Let every man be fully persuaded in his own mind."

NEW-YORK, SATURDAY, MARCH 26.

ALL NEWS FREE, EACH MUST ANSWER FOR HIMSELF; AND WHERE NO INSTRUCTIONS ARE GIVEN, NO ACCOUNTABILITY WILL BE ACKNOWLEDGED.

We will thank our friends everywhere to send us the names of all persons—not subscribers—who might be interested to examine a specimen number of the TELEGRAPH in its ENLARGED FORM. We shall issue the initial number of Volume II—which will be every way improved—in a few days, and shall be glad to send it to all who may be prepared to consider its claims.

The Discussion will terminate with this volume, after which we hope to be able to entertain our numerous correspondents, and to furnish our readers with a pleasing variety of whatever is most curious, interesting and instructive.

### "MODERN SUPERSTITION."

"Supernaturalism," says one of our most distinguished writers, "is the veil of fiction drawn over the face of fact." The supernatural tone that has been given to all things touching the sphere on the other side of the thin veil that separates us from what is denominated the future world—the solemn awe which is ever spread over the face of the trained oracles of a supernatural theology—the injunctions of these oracles to the people not to allow themselves to penetrate into these hidden mysteries, has had a tendency to make a world of superstitious, confiding and unreasoning people, who, accustomed to hear the weekly speculations about death and its awful terrors, have never dared to look the realities fair in the face. The raw-head-and-bloody-bones which is used to represent that messenger which comes to summon us leave our grosser forms, for a higher life, has caused the children of our generation to be more fearful of a grave-yard than a den of wild beasts. The boy, as he passes one at twilight, will quicken his speed and turn his head away, fearing to see some of the apparitions that superstition has conjured up; or, he will whistle for company, lest his ears should be saluted with some hideous sounds of troubled and uprising skeletons.

This gross superstition arises from our false notions of death, and the mode of existence in the Spirit-world. An entire and vast separation has been made between the two spheres, whose borders intermingle as the blending of rainbow-hues, so that we can scarcely recognize where one state terminates and the other begins. With a ready answer, we have been told that the age of miracles is past and we must expect no information, as of old, from those who have gone before us. This stumbling-block of supernatural miracles has greatly aided the spread of superstition. We have been taught to believe that all information from the world of spirits, whenever it was permitted, was, and ever would be, infallibly true, and introduced with the most solemn dignity and awe-inspiring ceremony.

Instead of looking at the whole subject in the light of reason, we are told that, to investigate spiritual truth, is offering an insult to the Almighty, himself, as it is one of the hidden secrets which He alone is entitled to keep. The press of the country constantly assume this position, when they offer any reasons against the examination into spiritual phenomena. The heading we have chosen for this article, is one which we see every day paraded in the secular press, used to represent the condition of all who will not close their eyes and ears to the facts daily and hourly transpiring around them. A week or two since the *Illustrated News*, of this city, had an article with this heading, in which the writer displayed a superstition at which the most fanatical spiritualist would blush and feel ashamed. It was assumed that all these modern manifestations, if what was claimed for them by their friends, were supernatural—were miracles; whereas the believers in their spirituality entertain no such idea. They claim only that spirits manifest themselves by a law

of nature, as truly as the needle points to the pole, or as the law of gravitation attracts bodies to the earth. The editor of the *News* assumes that Spiritualists pretend to a direct influence of the Deity in each and all of these manifestations, or, rather, his superstition leads him to suppose that such must be the case if they are the production of spirits. We quote:

"Is it not more credible that some newly developed principle in nature should enable men and women, possessing a certain mental and physical structure, to exercise a specific influence over matter and mind, than that the Creator, in whose material universe our solar system is but as a grain of sand upon the sea shore, should play fantastic tricks with chairs and tables, and send spirits from the unseen world to hammer with immaterial knuckles upon our floors and walls and ceilings?"

This is a degree of superstition that Spiritualists have never attained to. Did any one ever hear of a Spiritualist pretending that "the Creator" had anything more to do with moving chairs and tables, than with the pen that could be made to write so superstitious a paragraph? Or do Spiritualists pretend that "immaterial knuckles" produce sounds or "rappings"? By no means, and it is only those deeply, and we fear irreparably, educated in the grossness of a sensuous theology and superstitious supernaturalism, that attribute every new and strange occurrence to a direct interference of the Almighty or the happening of a miracle.

The rational Spiritualist is never found talking of immaterial substances or existences. It is with him an absurdity. Everything that has an existence is a substance, and to this universal rule of nature spirits form no exception. They are constantly proving by the most positive evidence that they are living realities and not the far-off, intangible, undefinable nonentities that "modern superstition" has led us to believe. An investigation into, and knowledge of, the relations existing between the visible and invisible worlds, is what will save the race from their present and fast-increasing superstition on the one hand, and the grossest materialism on the other. It will lift the mysterious veil that superstition has woven and cast over the world of spirits, and reveal the fact that we only pass a step onward at what we call death; that we are as much, and more, living identities as when encased in our visible forms; death will have no terrors for him who can look back on a well spent life, and forward to a certain knowledge of continued existence, and over such, the grave will have no victory, for its contents will be only as a worn-out and useless garment.

### PROGRESS.

It will be five years on Thursday next, since the Fox family were first alarmed by the "rappings" to such a degree as to make it known to their neighbors, and ask their assistance in solving the mystery. Then it produced a great excitement in that vicinity, but was expected soon to pass away, and the family prayed to be rid of the annoyance.

Now every State in the Union, Canada, and all parts of the civilized world has been made acquainted with the Spiritual Manifestations; the mediums of the United States embrace every class of society and number their ten thousands, and the firm believers are not less than half a million. The Fox family have visited many of the principal cities and have carried convincing proofs of Spiritual Manifestations wherever they have been. The two younger sisters still continue to make occasional visits (accompanied by their mother) to some of the large cities, while the elder sister, Mrs. Brown, (formerly Mrs. Fish,) is permanently located at 78 West Twenty-sixth-st. in this city, where her house is visited by hundreds to investigate the phenomena.

### THE USUAL RESTORATIVES.

EXORCISM BY MORPHINE.

A correspondent at Adrian, Mich., gives an interesting account of the administering of morphine to a little girl at that place, as prescribed by a physician, to cure her of Spiritual manifestations. It seems that the girl—about ten years of age—had invited a number of her little companions to spend the evening with her. They were sitting around the table, engaged in various amusements, when some one of their number proposed that they should try to get the raps. They placed their hands on the table and became quiet, and, to their great surprise, they did get the rappings, and all became frightened and ran away from the table. The spirits then began to exercise the child, by making her hop and jump about, sing, &c., &c. Her father was absent and the neighbors were called in. They finally concluded it was some peculiar nervous excitement, and on the father's return the physician was sent for. When he came he said the child was a psychological subject, and having been highly charged, was yet under that influence; (!) but he thought a dose or two of morphine would quiet her. The medicine was administered, and for twenty-four hours the child suffered from extreme sickness produced by it.

As soon, however, as her health was partially

restored, the same manifestations again commenced. Another dose of morphine was proposed, which the child implored them not to administer. Notwithstanding the father was bitterly opposed to the Spiritual manifestations, he placed some paper and a pencil before the child, giving her orders not to look at the paper. From this time the violent manifestations ceased and the only influence seemed to be on the child's right hand, by which she wrote many beautiful communications, and was also attended by the rappings. Now, the father and child rejoice in daily intercourse with the spirit-mother. Physicians and clergymen use their medicines and old incantations in vain, in such cases.

### THE TABLES PREACHING.

It seems there are not only "sermons in stones" but sermons in tables, and they are doing a work for Spiritual truth, or are the visible instruments of producing conviction, that a less sensuous form of preaching would never have accomplished. People amuse themselves with what is called the "table experiment," and when they imagine they have made a great electric discovery, they find all at once, that they have obtained more than they bargained for. They do not always succeed in stopping the table at will, and sometimes they ask questions, "just for fun," and are struck with amazement at the wonderful intelligence of "electricity." Nothing could be more exactly adapted to the case of our materialist brethren, than this table experiment. Every fashionable circle that plays with it, is convinced that the table moves—that they do not move it—and they know that some power must do it. Every man of science, or the merest casual reader of any work on electricity, scouts the idea of the phenomenon being produced by that agent. The absurdity of charging a table, standing on the floor, often with metallic casters, with electricity, is sheer nonsense. But good is being accomplished by it, and we hope the experiments may continue.

We extract the following from one of the numerous letters we have received in confirmation of what we have said above:

MORRISVILLE, Bucks Co., Pa., Feb. 25, '53.

The subject of Spiritualism now seems fairly to have taken root in this section of the country. There were only two or three of us, for some two years, that made a stand in its favor, against the united efforts of every variety of opposing interest; however, there are now several good media developed among us, and a very considerable number more in the process of development.

The general introduction of the "table experiment" contributed to spread the matter, beyond all calculation; the notion that the tables were moved by simple electricity, became almost general, and nobody had any scruples against amusing themselves with so harmless a plaything; the consequence was, every one tried it, with various success, and the curiosity of some led them to extend their experiments, and ask the tables to answer questions, by certain affirmative and negative motions agreed on, which succeeded to the astonishment of almost every body, and is likely to establish a very important fact, viz., that electricity is possessed of intelligence, far surpassing that of many of the experimenters.

### EVIL SPIRITS.

Extract from a letter, dated Huntsville, Ala., Feb. 22, 1853.

I feel much interest in the present Spiritual manifestations. Of their reality I have had no doubt, but am still in some uncertainty as to the condition of the spirit after death. Although many years a member, in unimpeachable standing, of an orthodox church, and a firm believer in what I consider the cardinal doctrines of Christianity, I never have been fully convinced of the endless existence of sin and suffering, always feeling the doctrine to be in opposition to my view of the character of God, as well as abhorrent to the better emotions of my own heart. The declarations of many of our spirit-friends would dispel the gloom from the future, if the evidence of other manifestations did not prove that some, perhaps many, even these, are false and evil—thus lessening the authority of those who appear to be truthful and good.

Can you inform me, and probably others in the same state of mind, what works there are that can aid in the investigation of this question, through the columns of the TELEGRAPH? I have considerably more than half the works whose names have come to my knowledge, but would be glad to get any others of real value.

RICHARD ANGELL.

The incorrectness, or fallacy, if you please, of communications or responses from the spirits, does not necessarily determine them evil spirits, as men may honestly and sincerely differ in opinions; and the utterance of a spirit's convictions differing from mine, is no more evidence of vice or malice, than my differing with your opinions is evidence of malice and vice. Paul was just as honest in his persecution of the Christians as he afterward was in defending their claims. The evidence of his honesty and true virtue is to be found in his readiness to renounce his errors, when he perceived them to be such, and change his course and regulate his life to conform to his new light and experience.

We know of no work written in the light of modern Spiritual manifestations devoted especially to the consideration of the question of endless sin and suffering. I have, through different mediums, interrogated spirits, who were apparently in different degrees of intelligence

and spirit-life, and held different opinions upon this subject when in the body, and their replies have been uniform and to the effect that, every spirit will ultimately attain the end of its creation; that they are in a better and happier state or condition than they were in this life, and would not, if they could, descend to live again in the earth-tabernacle; that the separation from the body relieves the spirit from many grievances to which it was exposed, through the necessities and desires of the flesh. Those who attain knowledge and are established in virtue there, form receptacles for higher joys in the Spirit-world than those who have been careless of improvement and are deficient in spirituality. But being freed from the vices which pertain to this life, and having entered into new and nearer relations with immortal intelligences and more consonant with purity of heart and true affection, we become more susceptible to holier influences and diviner inspirations, and hence receive and radiate a life more and more Godlike through endless ages of progressive unfolding.

### A Word of Caution.

The spirits sometimes give a little wholesome caution, which it would be well for all to heed. The following was given, by rapping, at the house of Mrs. Brown (formerly Mrs. Fish,) No. 78 West Twenty-sixth-street. It had reference to a little girl who was present and had her hand moved and exercised by spiritual influence. It was addressed to the father: "I feel deeply interested in your little daughter. I want you, therefore, to act according to your own good judgment and reason, in regard to taking her into promiscuous parties. She is not always to be led by the direction which she thinks comes from elevated spirits. My dear David, I will give you a rule by which you and Mary shall always be guided, as you are responsible for the protection and education of your dear children. When a spirit assumes authority in giving directions, follow not such advice. God made you a freeman and He has given you light, and liberty to act accordingly. When a spirit speaks unreasonable things, be kind to him but maintain your own ground and gently lead him along in the paths of progression."

### NOVEL MANIFESTATIONS.

We extract the following from a letter, dated Pittsfield, Feb. 8th, 1853, addressed to Mr. Partridge. We do not profess to be posted in the signs and symbols of the order of Rechabites, but it must be interesting to those who are, to receive such proofs of recognition and continued fellowship from those who have entered on another life.

There was also a gentleman in the circle whose father, when living, was a member of the order of Rechabites, and whose spirit, through the hand of the medium, sketched the outlines of his profile likeness, as in the form, so true to the original that the son recognized it to be him—the spirit announcing that, in the earth-life, he was a member of said order, following which, "the medium gave the grip and signs of the order of Rechab, and the five signs of the five degrees of the Encampment Order of the Rechabites, with a portion of initiatory service of the above order." This quotation is from the gentleman himself, and although a skeptic, it was to him a very strong test. The son, it will be borne in mind, is a member of the Order also, and furthermore, the medium repeated to him, almost word for word, the language that he (the son) used on the eve of his initiation, which was, that he would have all the secrets of the Order at once. Now the medium, I believe, has no acquired knowledge of this Order.

There were many other things said and done, which were interesting to us, but which would make this article too lengthy. There are a great many mediums in process of development, in this vicinity, and some of them, I am told, are allied to the higher walks of life—but they think it all electricity, mesmerism, and the like, and they do not hesitate to practice in physical demonstrations; some of them for the very reason aforesaid. The greater proportion of the manifestations here, at present, belong to the class termed *physical*—though we have a good clairvoyant medium in our circle.

There is one case of mediumship which I can not forbear mentioning: it is a young lady of intelligence, who has recently become developed as a medium for the tipplings, but the family in which she resides have applied the veto—and not only that, but she is cruelly annoyed, on this very account. A few evenings since she was sitting, with another lady and two gentlemen, around a common light stand when, after sitting a short time, the stand began to move—poised upon two legs, then on one—and it required the united strength of two strong persons to force it back to the floor.

### NEW-YORK CONFERENCE.

FOR THE INVESTIGATION OF SPIRITUAL PHENOMENA

[WEEKLY REPORT.]

FRIDAY EVENING, FEBRUARY 25, 1853.

The minutes of the last meeting contained specific reference to what was deemed by some to be pernicious errors, propagated by certain reputed spiritual mediums, which elicited various remarks.

Dr. Gray wished the minutes corrected in that particular, inasmuch as it was neither our duty nor right to try the parties to whom allusion had been made. We were not a high court of inquisition to condemn men on *ex parte* evidence. They were not on trial before us, neither were they responsible to us; nor are we in any way responsible for their actions or opinions. The world has an undoubted right to scan our own conduct, but its final verdict will not be against us for the delinquencies of others.

Mr. Partridge was opposed to particularizing individuals or parties as guilty of fraud or folly; but he thinks we should frankly warn each other and the world, against movements obviously originating in cupidity, or ambition, or any other form of selfishness; against pretending mediums, living in idleness on the credulous kindness of believers; against circles formed by advertisements in the public papers, in

which great things are promised, and but little of value realized, &c., &c. He thinks it a duty devolving upon us, to apprise our fellow men of what we deem error and folly, that they may be on their guard against their effects.

Mr. Ira B. Davis made some remarks upon the subject under consideration, and upon the effect of spiritualism on himself, which, (by request) were furnished in writing. They are as follows:

Friends, I have paid some attention to the investigation of this subject, and I labor under the impression that the wisest course to pursue is simply to make a truthful statement of our experience and the deductions of our own reason, upon the communications we receive, without rebuking or disputing with those who may understand the subject differently. As we are all the creatures of circumstances we should learn to be charitable toward those who see differently, for if Spiritualists fall into the practice of disputing and contending with each other, we shall thus arouse the combativeness of those with whom we differ, thereby engendering the same unhappy feelings among us that disturbs the harmony and divides the rest of Christendom into unfriendly sects. The world will ask, Of what benefit are these new revelations, unless it be to spread the mantle of charity and brotherhood over the unhappy family of man. For my own part, I am led to believe that the unpleasant consequences that have occurred to some individuals, from following the directions received through the spiritual manifestations, have arisen from persons placing implicit reliance on whatever they received, without subjecting it to the test of reason—and this neglect or refusal to exercise their own reason, is the fruit of the religious training the most of us received. The general impression is, that when the spirit bids farewell to the earthly tabernacle, it is at once transformed into an angel of truth and wisdom, or cast into the shade of suffering and evil. And when persons entertaining such views receive communications from spirits who have left the form, and are satisfied of the fact, they are likely to receive them as infallible—emanating from God! and the exercise of their reason upon the subject they are likely to regard as blasphemy. Whereas, the result of my investigation has led me to believe that when the spirit leaves the body it is but slightly changed in thought, feeling, or judgment. It has merely cast off the flesh that encumbered it, and its further development in wisdom and perfection will be the result of time and exercise, the same as when in the form.

Many of the disappointments which have, or may happen, to persons who blindly receive as truth all that may be communicated from spirits, without subjecting the same to the test of reason, may be necessary as illustrations to prove the falsity of the old theory, and as an example to warn others against a prostitution of their faculties. He that refuses to exercise his own judgment I believe violates a law of his being, and his development will be dwarfed and imperfect. I think the intellect is given for a purpose, and that it is perfected by experience. I have endeavored to use it as well in the consideration of this subject as in any other, and I would not accept a communication from a spirit as truthful, unless it would bear the test of reason, any sooner than I would from one in the form. By this exercise of reason upon this subject I have derived much pleasure. I was reared in the popular religious belief, and I was unhappy; for I could not divest myself of the feelings of affection and sympathy for others, and the thought that any of my relations or friends, or that any person that ever did or might live, was likely to be damned, made me unhappy; though I thought my own election was almost sure, it was repugnant to my feelings and sense of justice, and I discarded it as unreasonable. I next embraced Universalism as more rational and just, yet in scrutinizing the basis upon which that faith was assumed to rest, I was at a loss to find any evidence which was satisfactory to my mind as to the immortality of the soul, and the result of my reasoning led me to infidelity. It was not until I witnessed these manifestations that I could believe in immortality, for the Scriptures afforded no evidence to me, apart from these Manifestations which we now witness. I was happier as an Infidel than in the belief in which I was reared, though deprived of the pleasure flowing from faith in a future life. While in this state of mind, I had the misfortune to lose four children, and my attachment for them being very strong, I felt the loss severely. But now I am satisfied that I have had frequent communication with them, and the pleasure which I experience in those communications is beyond description. They must be realized in order to be appreciated. Yet I have not accepted this without the severest tests. I think that in large circles, spirits often communicate under fictitious names, but if persons will converse with them as they would when in the form, and weigh their advice as they would that received from persons in the form, information of vast importance might be received, for it requires no abandonment of our judgment in the consideration of this subject, but on the contrary, as the Scripture happily expresses it, we should comply with the invitation—"Come let us reason together." Then how happy and rapid would be our progress and development toward the perfection of our being.

Dr. Gray read a paper on the laws of Spiritual intercourse, and setting forth his present conclusions on that subject, which will appear hereafter. He also stated some interesting facts which were by no means calculated to strengthen the faith of the adherents to the electrical theory, though they occurred in the presence of some sincere believers in that hypothesis. Adjourned. ROBERT T. HALLOCK, Sec'y.

### A. J. Davis to his Correspondents.

HARTFORD, Conn., March 19, 1853.

Esteemed Friends of the *News*:

For the numerous and always fraternal invitations received from you, I am most truly grateful and hereby acknowledge. I am quite well aware that our *Gospel of Love, Light and Liberty to all the world*, would be advanced by public lectures. It would give me the truest pleasure to respond personally to the many demands made upon my time both as a public lecturer and physician. But I am now too much engaged to reply to more than half the letters I receive which, nevertheless, are always very welcome. At present Mrs. Davis is too ill for me to leave home. My trip to the West was sooner terminated on account of her extreme indisposition. But the Western friends may rest assured that I do not consider my mission in their villages and cities anywhere near accomplished. They will see me again when circumstances permit. For the present I hope the friends will pardon me for not replying to their excellent letters, as I am now engaged in preparing a Sequel to my "Philosophy of Spiritual Intercourse," to be published, for Partridge & Britton, about the first of May. Fraternally thine, A. J. DAVIS.



# REPLY TO PROF. BRITTAN.

NUMBER EIGHT.

## SPIRITUAL TELEGRAPHING.

MY DEAR SIR: Unpleasant as the task is, some of your "aid and comfort" friends must be hooped or they will explode, and after a few words to Prof. Bush I will attend to them.\* His reply is entirely in place, as I had alluded to his statement, and confirms in toto the criticism of Rev. Dr. Carter.

The notion any one may entertain of the manner of the writing, whether from right to left or the reverse, is not material—but this fact is material: the spirit of the Hebrew Daniel would not have made such a blunder as the facts plainly show to have been committed in that writing; for whoever wrote that Hebrew was ignorant of Hebrew and its manner of reading. No honest spirit would have so disfigured this progressive movement by such a sham—and is not the Devil at the bottom of it after all? If "Cloots" has played off this trick on Edward, its pretty shrewd. He brings Franklin along; that is to compliment the printers—Greeley, and Gray of the *Plain Dealer*, and others who favor the movement; then Dr. Hahnemann, the Homeopath, is seen in the company; that was possibly to flatter Dr. Gray, Kirby, Prof. Rosa, and Richmond. Much obliged, my old friend—that's Homeopath among the "upper ten"—I comprehend the compliment—thank ye. Then others in "oriental costumes" were brought along, to cover up the idea that it was a "Yankee trick"—the Devil I suppose to be a Yankee. Then he sees a "magnetic battery," and the whole game is played off in the name of science, to show that they were "up with the times," the "friends of progress." Now do the creatures really keep magnetic batteries and oriental costumes up there? A stream of lightning from the Shetland Isles could not more perfectly blast and scatter a rock, than that relation of facts wry out itself as being of spiritual origin. I greatly admire the manly candor and outspoken sincerity of Prof. Bush in his closing remarks; and I thank him for the letter. His opinions are now in the form that I desired they should be.

With me, Swedenborg is authority beyond any writer, living or dead. As I am able to see things, he has penetrated deeper into the arcana of the future than any mortal that our planet has produced—but he is not infallible; nor is any mortal. His great mistake was this, and was inevitable, as facts clearly prove. Man being an epitome of the Universe, he must have a spiritual and physical nature, and the latter corresponds perfectly to the former, and we must have then of necessity a physical and a psychological temperament; the one corresponding to the outer world and the other to the inner world. This admitted, we of necessity must have a law of mental reflection, as we have a law of physical reflection. The harmony is evidently lost between these two temperaments. The ancients, says Prof. Schlegel, regarded the whole material world as an optical illusion—as a mere shadow—plainly showing that they knew some objects seen around them were shadows, while they appeared to the eye material—and not being able to detect the law which covered the fallacy from their sight, they rashly concluded that if one object could deceive the sight, all might, and therefore the whole must be a shadow—an optical deception. Swedenborg has fallen into the opposite, or a similar, mistake as to the Spirit-world. The harmony between his temperaments being lost, when in his psychological state the persons and beings he saw about him he regarded as real spiritual beings, while I hold them to have been simply mental shadows, the images and daguerreotypes of his own vast store-house of forms and thoughts. He could no more correct that fallacy in that condition, than we can correct the fallacies of the dream state, for I hold the whole to be essentially the "dream land."

But what a horrid light this law glares over the future, with its sights and sounds. Every act in this life perpetrated by the consent of mind, becomes an eternal companion, seen and heard and felt while memory tells us we exist. What Swedenborg regarded as the unfolding of the Spirit-world in future, I regard as the unfolding the Spiritual world within us, the terrible bringing out, as in a mirror, of our inner life. Hell, I apprehend, would be a pleasant dose compared to such a mirror with many of us. I may have fallen into a fallacy myself in this matter, for I have not read all the works of the Baron Swedenborg. A more sincere spirit than his earth never had.

There is on record a great variety of facts, showing most conclusively that, at certain times, the human mind gathers up intelligence in an unseen way. All prophecy is of this character, and I most religiously believe in such a spirit. It is, I apprehend, mathematical in its character. When certain facts have been absorbed into the mind, a result is deduced with as much certainty as from a number of figures carried into the mind by sound. Josephus prophesied the destruction of Jotapata by Titus, on the "forty-seventh" day of the siege. How did his mind obtain that intelligence? Was he inspired? The Seeress of Prevorst announced the death of certain persons many days before its occurrence. Was she inspired? William Lilly predicted the death of Councillor Whitlocke, one of the most eminent lawyers of England, by examining his urine. Lenthal, speaker of the House of Commons, and Selden were both Lilly's friends. Whilelock often speaks of him and relates that Lilly predicted to him the battle of "Naseby and the fall of the King from his horse about that time." This Lilly, who lived in 1648, was pensioned by the English Courts, and received a gold chain from Charles IX, King of Sweden. He was simply a noted astrologer, and how did he gain his intelligence, by spirit's inspiration or the Devil? Lady Davies, a noted English woman, predicted the death of Sir John Davies. Sitting at dinner with him she burst into tears. He inquired the cause. She replied, they are your funeral tears. Then in good health, he laughed at it, but in a few days died of apoplexy. She professed to receive this intelligence from a spirit's voice which she alone heard. Socrates received intelligence in a singular way, and by a spirit or demon he supposed—as the spirit used to "sneeze," to notify him of certain things.—(See Goodwin's Nec.)

Ibn Batuta, born in 1300, was a great traveler, and visited a Pagan saint on the borders of Thibet, who performed "great and notable miracles," and lived to the age of one hundred and fifty-three. Batuta conceived a great desire for a beautiful yellow garment, worn by the Sheikh who accompanied the Saint. The Saint who could read "men's thoughts," as well as the future, went to the side of the cave, took off the yellow robe, with his fillet and sleeves, and gave them to Batuta, who was greatly surprised as he had not mentioned his desire. The Fakerees told Batuta that the Saint had predicted that the robe would be taken from him by an infidel king and given to the Sheikh of Sagiri, for whom it was made. Batuta, pleased with the beautiful present, determined never to go into the presence of a king with his garment, but, strange to tell, the Emperor of China took the robe from Batuta and gave it to that very Sheikh, as the Saint had predicted. (See Lives of Travelers, by St. John.) Where did that Moslem Saint get his pro-

phetic knowledge? I regard it as a deduction of the human mind with its spiritual faculties fully developed.

Mr. Grimes, the celebrated phrenologist, states that he saw a lunatic who would instantly pick any thought from his mind. This fact I have from Mr. Greeley. A lady in the County House in Geauga Co., often showed this same mysterious power. How is it that many children, when numbers are pronounced to them, instantly, without a process of reasoning; deduce the result with marvellous precision. These cases are numerous. Children often show this same intuitive perception of sound, and play the piano, fiddle, or drum, at the first sight of the instrument. The whole mystery of genius lies in this mysterious psychological temperament. Angelo, Mozart, Apelles, and a host of geniuses have shown these high spiritual perceptions. Josephine predicted the fall of Napoleon. A negress predicted the Queenship of Josephine when a mere child, dancing on the green. These facts have passed into history, and I demand of rational men a solution of them. You must show them to be the work of inspiration, or spirit visitants, or they establish a law of the human mind which intuitively perceives results and deduces with mathematical certainty the quotient from given numbers, so to speak.

The doctrine of Pythagoras, that number is the law of life, is entirely clear to my mind. I could swell this class of facts almost infinitely, but I must pass to another point.

Your first case of "G. W. Mead, of Burdett," is a curious fact, and the candor with which Mr. M. applies my explanation, is refreshing in the midst of the general flunkism that marks many that see fit to differ with me. Precisely what put him in rapport with Mr. Allen, I can not gather from the narrative; but Mr. Allen's mind contained all the knowledge you obtained, and to refer it to any other law than that by which the somnambule took notes from the mind of Jenny Lind is, to my mind, wholly illogical. I have a little boy, but five years old, that often displays this intuitive perception of what is passing in my mind, both in the sleep and waking state. His temperament is quick, (his mother died of consumption,) and he not unfrequently comes to me and begins to prattle about the very subject of my thoughts. One morning he awoke and was very much dejected, and told me that "he dreamed that I was going away." I had been closely occupied all day with that very subject, and his little mind had been reveling in mine, in his sleeping hours. A mesmeric patient of Prof. Burmit's was so wholly under his control that, in attempting to mesmerize another lady, half a mile off, she went into fits, and when talking of her six miles off, she again had fits, and a message was dispatched to find him. The same would have occurred had he been in England. Space has nothing to do with the phenomenon, being "200 miles" from New-York, or had Mr. Allen been in California, it would have been the same. Edward Hooper's case is illustrative of the same law, and the cause of the mental rapport, is plain. The baby—mercy sakes! a boy!—a boy will put a mother's heart in rapport with its father in India. It must not be forgotten that many similar efforts to telegraph fail wholly. The case of Mr. Whiting, of Bridgeport, is similar; the medium took the facts from minds in Milwaukee; the cause of the movement I can not detect. The case of Mr. Otis is also similar; the fact was gleaned from his mind and the power that gleaned it took on the personality of his wife.

It is certain that in all these cases the intuitive force of mind takes on personation; it must do so in order to act at all. It must have an idea, a central force, in order to move out into the surrounding medium. I can almost always detect that fact in the narratives. The story of Lacey is the same, and needs no comment. While this power to glean facts from other minds is admitted, and all the facts attained are found in living human beings, our assumption that my explanation is a "gross and palpable assumption," outrages all the rules of inductive logic. There is just as much evidence that that is the source of the facts, as that your likeness in the SHEKINAH, is a copy of your features, and just as much evidence that the medium's mind received this living source, as that your face reflects its image on the plate of the artist, through the medium of light. Touch this logic and take it apart; your "assumptions" fall dead at your feet.

Mrs. Porter, of Bridgeport, was plainly in rapport with Mrs. Lum. The mind of Mrs. Lum first impresses Mrs. Porter, and personates her husband, and Mrs. P. sees his name, (a mental reflection of the impression) and Mrs. Porter's mind returns the impression and mentally impresses her to call on her. The hour of the two impressions correspond, and the whole facts indicate the above movement. The 8 o'clock was the centripetal force—the idea by which Mrs. P. acted on the mind of Mrs. L. But she felt his hand and saw his letters, "Captain Lum," on the table. In the case of "Mrs. Minard, Litchfield," the fact varies a little, Mr. Minard reflected unluckily his own image, instead of his wife's. He had on "white beard and hair"—a spiritual "goatee"—worn among the "upper ten." Now for facts.

"Carsten Niebuhr, the great German scholar and Oriental traveller, when old and blind, recalled with such power the memory of his early adventures, that the stenes painted themselves on his sightless eyeballs. When on his bed, pictures of the gorgeous orient flashed on his mental sight, as vivid as though he had just closed his eyes to shut them out for a moment. The cloudless blue, bending over the broad desert, and studded by night with Southern constellations, as bright and beautiful as when he saw them half a century before." Brave and good old man—may the "stars and blue-sky" of life glitter eternally before thee, and "living hearts and beaming eyes" sound their songs eternally in thy soul. This is the eternal book of man that shall never be closed.

You ask me how this can occur unconsciously. I know it does, and cite a fact. The Rev. Wm. Tenant's case is notorious. He died, as was supposed, and was only saved from burial by his physician. He had been a scholar, and when he awoke from his trance, he had lost all his previous knowledge. One day his sister read to him from the Bible, a word struck his mind and he soon recovered all he had lost. He retained and wrote out his interior sight while in his trance, and it is to be regretted that these papers were lost. His case clearly proves a double temperament, waking and sleep.

Napoleon saw the form of Josephine, sitting near him in white robes, the night before his death. The Seherin of Prevorst saw her own spirit sitting not far from her, clothed in white, in a dress that she had, but not on her person at the time. Walter Scott, when reading the death of Byron, raised his eyes and saw the poet standing in the farther end of the Hall, dothed appropriately. The Witches of Salem, saw the spirits of their tormentors walking about the room, in Court time, taking up the legs of one, then another. The Devil sat by, "all dressed up in his Sunday's best," with his "red book," and these specters "signed it with blood." (See Hildreth.) Mental reflection can alone solve these facts well attested. A Mrs. Brewster, Auburn, Ohio, saw her husband return from mill one day, with his team, and go into the yard. He did not return for many hours after. "Coming events cast their shadows before." He was in a few days seized with epilepsy and has suffered for years with these fits.

I select a few facts from Mrs. Hauf's (Seherin's) ghosts or mental reflections at Weinsberg:

1. Ghost of a man, had on "a loose white coat and slippers and white cap." 2. Mr. P. saw in a wine cellar a female ghost in "white antique dress, spotted with blood, a veil on her head and child in her arms." 3. Mrs. H. saw a man dressed in "a long open coat, broad buttons, short hose, rolled stockings, shoes with buckles, cravat fastened by a button and two long ends hung down." A female accompanied this figure, had on a veil, a coat and petticoat, her child in her arms was "wrapped in rags." Pretty fair traps for ghosts. She prayed for them; they grew whiter, and then their robes were brighter also. Mr. L. saw the ghost of a minister standing by his desk, in "long robes."

4. Mrs. H. saw two females in antique costumes, "cotton aprons, folded coifs. She and her husband quarrelled—she cried and prayed and wished herself with her mother," (i. e. dead). "She saw before her a tall white form. She saw a light on the wall large as a plate." When she sees these forms her eyelids are always closed. "A tall ghost entered her room, in 'white coat'; another wore a 'yellowish white coat.' "Raps, steps, scratching, walking, and coughing, was often heard by her and others." These forms often sung hymns with her, and what is curious, those hymns only known to Mrs. H. They seldom came Sunday night. Ann Merrick did not come in "holy time." They sometimes "asked for money,"—wished to grog perhaps. Saw also "black and white and gray spirits." 5. Saw an old man—"had a long beard, old-fashioned coat and hat, and half boots." 6. Contains Kern's "old woman and dog ghost. She and her sister both saw one specter, and both dreamed one dream,"—en rapport explains this latter fact.

9. Ghost appeared in "great coat and boots and rap." Afterward he wore white robes. 10. "Black coat on, sandy gray face." 11. "A tall form in frock and boots." 12. A man who died of tremens—appeared to her as long as his body was in the coffin. "She received a premonition of his daughter's trust." 13. Three male specters came in dancing—she prayed with them, they afterward wore white robes. 16. Never sees the hair of unblest spirits, but blest spirits have it. Luximon Roy's "hair renovator" would help them. 19. A dark spirit came to her—she commanded him to go to her physician. Kerner felt a strange atmosphere for a moment during the night. En rapport again. 20. "Mrs. H. had a dream of her father, who was dead; her brother and sister saw him the same night, though far away." 22. "Saw a female form in costume, with a human heart in her hand." She saw ghosts of reptiles, "frog, owls, cats, and horses."

This curious book of Kern's is worth a careful perusal; but the ghosts or spirits in coats, pants, boots, cravats, gowns, robes, and hair, as plainly declare them to be mental shadows as the sun proclaims the light.

Let us have a few cases in groups of reflections:

Elisha saw the mountain full of the "chariots of Israel and the horsemen thereof." Did he really see celestial cart-wheels? Are they used in that country?

Stephen saw, when being stoned, "Heaven opened and Christ sitting on the right hand of God." Are there then two Almighty, invisible, yet visible Deities?

In Granby, Conn., some families were seized with singular symptoms. "They run about like persons distracted, heard voices and noises, saw spirits in the air," &c.

Marco Polo, in crossing the Desert of Look, in Tartary, his guides affirmed that the desert was beset with strange sounds and sights. In the vast sand-storms that swept over it "they heard sounds of music, and voices of friends calling them by their names; then drums beat, clash of arms followed, foot falls; hoofs clattered, and armies marched past them."—(Polo's travels.)

In the year of Rome 291, a plague swept the city of august consuls and people. The next year was filled with prodigies. "Fires were seen in the heaven, the earth shook, specters appeared, voices were heard, and an ox spoke."—(Livius.)

In New-England, before Philips' war, "bows were seen in the sky, scalps in the moon, unseen horsemen galloped through the air"—(Hildreth.)

Here both the sight and hearing is affected, and that all these facts (and I have a cart full more) attest a law which the race has overlooked—a law of mental reflection, exists in our organization.

Marmaduk Stephenson, an Englishman, while ploughing in Yorkshire, in 1655, was "filled with the love and presence of the living God." "It increased like a living stream; so did the love and life of God run through me like precious ointment, giving a pleasant smell, which made me to stand still, and a voice came to him," &c. This he affirmed in a letter after sentence of death in Boston—the Ameri-

can Athens. He both heard and smelt "God's love, and life." A reflection of smell evidently controlled by the sense of ointment in his mind.

The ghost of "Captain Lum's" name is sufficiently illustrated, and I close by a few remarks.

These mental impressions may occur by will—the impression, as in your experiments, and also by that mysterious movement of mind known to occur in the dream state. Two minds may produce the images and convey the intelligence, or one mind, by personating an idea, as father, mother, wife, friend, and adopting it as a force, may telegraph thoughts, sounds, smell, touch, taste, or forms. In the opening up of this spirit life within us we shall not only telegraph mentally over the globe, but run steam-boats and cars by will-force—by faith. Don't arrest me for lunacy. Christ said a grain of faith like a mustard seed, would move mountains into the sea; did he mean what he said, or was he trifling with us? He told his disciples that they should do greater works than he had done. Mind is a force above all matter, as God's universe attests. Yours truly,

B. W. RICHMOND.

## Three pious Priests pursuing a Printer.

The following is from the *Bloomfield (Pa.) Democrat*. It appears that the clergy, in that region also, are beginning to be exercised. It may be that an angel has disturbed the waters.

"The subject of Spiritual manifestations appears to have wakened up the clergy from their drowsy apathy, and has furnished them with a new theme of discourse from the sacred desk. They appear to be frightened at the thought of an idea that the spirits of the departed can hold communication with the living on this earth. It is to them a new feature in Revelation, and whether they fear that it may open lights on the subject of Divinity and expose the errors they may have unconsciously fallen into in expounding the sacred Scriptures, or be the means of enlightening the people without their salaried service, we can not nor will we presume to say; but one thing is certain, that they are down upon it like a thousand of brick. Mr. Simpson, of the Seceder church, preached a sermon in this place on Sabbath, the 18th ult., another, or the same over, at Petersburg on last Sabbath. On the same day, Mr. Patterson, of the Presbyterian church, preached nearly the same thing over; and we learn Mr. Hunter, of (we do not know the name of his church,) has preached several sermons on the subject, or what they call sermons, and we are informed the former have taken occasion to use the sacred desk to light down on us like a flax-break, for a small editorial article merely saying: 'let the subject be investigated and if there be nothing in it let it be discarded.' For this simple assertion we are to be tried from the pulpit that we are infidels, advocating the cause of the Devil. They use the pulpit to promulgate their ideas and wild notions. We can only use our paper as a medium to say back, that if the Devil has no more to do with them in attempting to suppress the truth than we have, they are on safe footing."

## An Hour with the Spirits.

A few days since, a large company of investigators were at the house of Mrs. Brown, (No. 78 West Twenty-sixth-st.) when one of the ladies asked, mentally, if her husband was present. The alphabet was called for and the following reply given:

"My dear, I am. I have tried to impress you with my presence when you were alone. It is very delightful to be put in communication with those we love. All is well with me, my dear. There are new developments being made to the world, and all, from the least to the greatest shall know the truth."

JACOB.

The lady was a total stranger, and she had not mentioned her husband, nor did not until his name was spelled out by what purported to be his spirit.

A gentleman present, an entire stranger, asked if the spirit of his mother-in-law had anything to say to him, and received the following answer, through the alphabet:

"Tell my dear Elizabeth I am her own mother. Tell her I have watched over her and wept as angels weep over the sorrows of their children on earth. I love and bless you for your kindness to her."

CATHARINE.

Her whole name was given but we are not at liberty to publish it. None present, except the one asking the question, knew of any of the family circumstances of which this was a correct indication. It was stated by the gentleman that unusual sorrow had fallen to the lot of his wife, and the whole message was appropriate.

Another gentleman was present who had previously been promised a communication. He asked for the spirit of his wife, and received, through the alphabet, the following:

"My dear husband, I am ready to redeem my promise. I have lingered all day long at your side, and our dear Julia is here to unite with me. May you be happy, my dear husband. When the spirits gather around you at twilight hour, then bend your thoughts to God. When you retire at night, remember we draw near to comfort you, and when trouble assails, retire to your closet, where we can meet and join with you in prayer."

FRANCES.

He then received the following: "My son, you have diligently sought for truth, and those who seek shall find their portion. You have guides who can lead your way and throw out every block which has, hitherto impeded your progress."

YOUR MOTHER.

The names of Frances and Julia were not known to any person present except the gentleman to whom they were given. E. W. C.

## Spiritual Convention.

Boston, March 17, 1853.

BRO. BRITTAN: In behalf of the General State Committee I am requested to call the attention of the friends of New-York, that the next "Quarterly Meeting" will be held at Springfield, on Wednesday and Thursday, the sixth and seventh days of the coming April. All those interested in the cause of Truth are invited to attend. C. H. WHITE.

NOTICE.—All persons engaged in the investigation of Spiritual intercourse are earnestly requested to meet in Clinton Academy, Clinton-st., in the rear of the Baptist church on the corner of Pierpont st., Brooklyn, Monday evening, March 28th, at 7 1/2 o'clock, P. M. Seats free.

\* A portion of this letter, referring exclusively to the remarks of some of our correspondents, is omitted in this connection, and will appear by itself, next week.—EDITOR.



## Miscellaneous Department.

### SPIRIT SHALL WITH SPIRIT BLEND.

From the Times.

**FRIEND REMARK:** The following beautiful effusion was received from a beloved sister, then seventeen years of age, in a letter dated Cliff House, Yorkshire, England, August 15th, 1827, and will be read, no doubt with interest, by those who are believers in Spiritual manifestations, especially during the great excitement that prevails hereabout on that subject at the present time.

Oh, that in unfettered union,  
Spirit could with spirit blend;  
Oh, that in unseen communion,  
Thoughts could reach the distant friend;  
Who the secret can unravel  
Of the body's mystic guest,  
Who knows how the soul may travel  
While unconsciously we rest?

While in pleasing thralldom lying,  
Sealed in slumbers deep, it seems  
Far above it may be flying  
What is sleep, and what are dreams.  
What is thought, and whither tending?  
Does the subtle phantom flee?  
Does it, like the moonbeam ending,  
Shine, then melt in vacancy?

Has a strange, mysterious feeling,  
Something shapeless, undefined,  
O'er thy lonely musings stealing,  
Never impressed thy passive mind?  
As if he whose strong resemblance  
Fancy in that moment drew,  
By coincident resemblance,  
Knew your thoughts, and thought of you?

When at mercy's footstool bending,  
Thou hast felt a sacred glow,  
Faith and Hope to Heaven ascending,  
Love still lingering below—  
Say, did not the thought impress thee,  
That thy friend could feel thy prayer,  
Or the wish at least possess thee,  
He might in thy feelings share?

Yes, he shall partake the blessing,  
Angels wait the prayer on high,  
Thou the heart's desire expressing,  
Bring it to his spirit nigh.  
Do ye some mysterious token  
To the kindred bosom bear,  
And to all the heart has spoken,  
Wake a chord responsive there?

Lo! the hour is swiftly hastening,  
Spirit shall with spirit blend,  
Fast mortality is wasting,  
Soon shall time's dark shadows end;  
Let us then hold sweet communion,  
Let us breathe the mutual prayer,  
Till in Heaven's eternal union,  
O, my brother, I meet thee there.

SARAH R—N.

From the Cleveland (Ohio) Daily Forest City.

### SPREAD OF SPIRITUALISM.

We copy a highly interesting article from a leading Cincinnati paper, on the progress and spread of "Spirituality in Cincinnati." The writer is neither a believer nor disbeliever. He writes as a matter of history for public information. What is true of Cincinnati, is true of Cleveland. Spiritualists are making rapid progress in our midst. In the bustle and noise of business, the casual observer overlooks its powerful sweep, and undermining influence—even the lynx-eyed clergy scarcely realize its extent, hold, or power. Whether the doctrine is true or false, beneficent or pernicious, would be presumption in us to affirm; but we can safely say that no religious movement of this century has made so deep an impression on the public mind, or created so never-ending a topic of thought, talk, and investigation.

Instead of dying out it seems to be acquiring popularity. The human mind is prone to seek after the hidden mysteries of nature, and to strive and long for a light behind the curtain of time, beyond the portal of mortality. The number of sincere believers in Spiritualism in this city, is about five hundred. As many are halting between two opinions, and wishing the new doctrine true. The number of private circles, that meet once a week or oftener, is between thirty and forty. The number of media in the city, in various degrees of development, exceed fifty. There are very few rapping mediums; communications are made by writing, or speaking. Persons that were formerly Orthodox, Universalist, or Rationalist, in life, are now united in the belief of Spiritualism. The new doctrine strikes at the foundation of Orthodox faith. It denies the existence of eternal punishment, and teaches that there are degrees of happiness after death—that the spirits of the departed may grow wiser and better, and progress from lower to higher spheres. Some things done seem absurd, others unaccountable.

From the Cincinnati Times.

### SPIRITUALITY IN CINCINNATI.

In the private arteries of our city, coursing with steady but powerful motion, there is an influence which has assumed a most wonderful magnitude. The public mind discusses commercial policies or agitates questions of the Church militant, and heeds not this secret movement. The press has been dumb, save in ridicule, and the great mass of the people little dream of the terrific, social and moral volcanic eruption which will necessarily occur ere long, from causes now fringing the combustible mental world. But a few years ago, the subject of Spiritual Rappings was introduced into Cincinnati, and although it met with a cold reception, yet it made a deep impression on a few minds, and the seed has produced an immense yield. The human constitution seems prone to searching after the hidden truths of nature, and that, together with the marvelous curiosity connected with the Rappings, has invested the investigation of the phenomena with a never ceasing anxiety.

For some time after the introduction of the matter here, and when Coggshall's "History of the Rappings in Cincinnati" was published, there were but few believers in the Spiritual theory, and when Burr "showed up the humbug," many persons supposed that it was exploded. But the popular mind was not satisfied, and a yet greater number commenced inquiries. For a long time the Fox girls were the only

persons here, in whose presence the raps could be heard, and a few visited them. Soon, however, mediums began to be developed in different parts of the city, and Spiritual investigation increased. Men and women became insane, but that instead of allaying the excitement had quite the contrary effect. People were anxious to learn what this great cause was which had the effect to unbalance mind, and thousands putting full confidence in their own mental stability, sought the witnessing of Spiritual experiments.

The effect of this agitation has been most astonishing. We have taken careful notes of the present state of the movement, and the facts almost stagger belief. It has been quite impossible for us to obtain full information, for many circles we found embosomed in private limits, and learned of their existence by accident only, and many, we have reason to suppose, are of this class. Our list, however, reaches fifty-nine organized circles, and those figures may at least be doubled in arriving at the true number. This, however, does not include, perhaps, hundreds of circles which are held occasionally, or by those who have just commenced experimenting. The number of mediums whose names we could obtain is three hundred and ten, which does not include those partially developed. If this class were added, from information we have obtained, the number of mediums in Cincinnati would not be less than twelve hundred.

The circles are not confined to any particular class of society, but are formed on every street and square of the city. No particular religious sect is more interested than another, but Christians, Jews, and Infidels are earnest in their inquiries. The number of investigators here can be estimated only by tens of thousands.

So great has been the demand for the publications touching this subject, that one book concern, that of F. Bly, the blind phenologist, has confined its business almost entirely to this class of books. The number which has been written referring directly to the Spiritual phenomena is thirty-five, and near a dozen newspapers and periodicals devoted to the investigation of the subject, are issued in different parts of the Union, all of which find many eager purchasers in our city. Another evidence of the interest which is felt in this matter is exhibited in the fact that the *Spiritual Beacon*, commences its publication this week with one thousand city subscribers.

In the progress of this movement, the old system of communicating by raps has been superseded by yet stranger processes. In the beginning of the excitement it took a half hour to obtain anything like a complete sentence by the raps, but then it was said that in a few years mediums would be developed who would talk and write under spiritual influence, and that period, it is alleged, has arrived. The raps are seldom heard, but physical demonstrations are frequently witnessed, which seem to indicate that the power of making noises and moving matter has not been abandoned. Numerous unquestionably authenticated occurrences of this character have recently taken place, which have had a tendency to draw several distinguished minds within the arena of Spiritual investigation. We will mention a few of the most boldly defined cases of this class.

At a private circle in the western part of the city, the editor of a morning paper was carried, together with a table upon which he sat, several times across the room, without there being any visible moving cause.

A lady residing on Seventh st., whose daughter—a young lady—was sick with fever, called upon the spirits to cure her child, and desired that, to fully convince her of their power, the fever should leave one side at a time. The lady affirms that the right side of her daughter's face became pale and cold, while the left was burning with a raging fever, but, after a few moments it also was relieved.

An ex Judge, on Fourth-st., who had been ridiculing his wife for convening circles at her house, was prevailed on one evening to remain in the circle. He had always considered the matter too foolish to investigate, and vauntingly remarked, during the evening, that if spirit-beings existed he would like to see them try their power on the center-table, around which the party were sitting. No sooner had the expression escaped his lips than the top of the table was twisted from the column and rolled across the floor. (This gentleman, in a recent private note from Washington City, where he is now visiting, says that this subject is agitating our Representatives. He writes of a circle which he attended the evening previous, where Senator Chase and Thomas Corwin were present, and also Preston King, of New-York, which latter gentleman was the medium.)

In the February number of *Buchanan's Journal of Man*, the editor gives apparent credence to the story, that a friend of his in this city has heard spirit voices. This, is perhaps, more wonderful than any of Horace Greeley's statements in *Putnam's Monthly Magazine*.

But to the communications. These are now generally made by the medium's arm being spiritually magnetized, and becoming obedient to spiritual direction of writing, or in pointing out letters on a large alphabet; or as is more frequently the case, after half an hour's quiet setting in a circle of eight or a dozen persons, who form a battery by uniting their hands, the medium is magnetized, and it is affirmed, taken possession of by the spirits, who use her organs of speech in talking to the company. These speeches are frequently of a most extraordinary character—representing as they do, to come from the spirits of great men who have passed from earth. A blue-eyed girl of seventeen, for instance, rises and in a vigorous manner discusses politics or religion with the logic of Henry Clay, or the pathos of James A. Perkins. A man of forty, speaks for John Wesley and Fourier, using accurately the manner of speech of those persons. Or, perhaps the medium assumes the character of a near relative of some one in the circle, and although having been dead a great while, yet, by a familiar gesture, or may be an old by-word, or sentence, the idea of the loved one is brought vividly to mind.

The "revelations" through the mediums vary somewhat, yet all are of a radical character. They teach the overthrow of existing church organizations, and say that vital changes must be made in the social and commercial world. The belief in the Spiritual agency of these teachings being quite general, and becoming more so every day, the effect will be as we previously stated, to form a great radical party, which will develop itself ere long, and astonish the world by its strength.

### Progress of Spiritualism.

RANDOLPH, N. Y., Jan. 30, 1863.

**BRO. BRITTON:** Having just returned from a flying visit over some portions of the States of Ohio, Virginia, and Pennsylvania, and having passed many a pleasant moment with friends of the cause of Spiritualism along the various avenues of travel, it seemed to me that a brief sketch of my impressions might encourage and sustain you in the cause you have so fervently espoused. At Cleveland I had anticipated seeing and hearing phenomena that, as yet, I had not witnessed, and truly all that is there transpiring to gladden the heart and strengthen the arm, has not yet been given to the public.

Our mutual friend, Dr. Greves, of Milwaukee, was present at the two socials held at their "Son's of Temperance Hall," on Sunday the 15th inst., and gave a history of his visit to your city, and the different classes of phenomena witnessed at the different circles while there. He also gave a brief history of the incidents connected with the "Aqua Petre" Spring, recently discovered in Pine Grove Township, Warren Co., Pa., through the dictation entirely of spirits and clairvoyants. As he has visited this spring, and gathered up many interesting incidents connected with it, I trust your readers may soon have them in detail.

When the water was put into the different mediums hands at Cleveland, there were various exhibitions, exclamations, and responses from the Spirit-world, that sent an electrical thrill through every person present, and there was a full audience. The northern part of Ohio seems to be highly favored with very satisfying physical evidence of spirits.

Dr. Richmond has truly given us odd specimens of odd-force, but odd as they seem to be, if candid truth-telling men and women have not lost their senses, one half of these odd doings have not yet been published.

Dr. Underhill, of Cleveland, made an appointment, while I was there, to visit the "Aqua Petre" Spring, which he has fulfilled, and soon the public will also learn from him a portion of the facts that induced its being brought to light. It seems to me that our senses as well authenticated and so evident to our senses as this, will do much toward encouraging investigation and silencing dogmatists.

I could not help being encouraged to notice the interest taken in this subject, which heretofore had been, in my experience in traveling, usually looked at and ridiculed. Now, all is anxiety. Truly there is a growing evidence, in my mind, that good is springing up in many localities, from the spreading of this phenomena. Throughout the western part of Virginia and southern part of Ohio this subject is gradually spreading among the masses, and the scientific begin to forget that the "knee-knocking" and "tee-snapping" Doctors of Buffalo put an extinguisher on the same phenomena some two years since. I would like very well to have some of these "wiseacres" explain to us the *modus operandi* of odd-force or "vitalized electricity" as the agent for locating a medical spring, situated forty-six feet below the surface of the earth, and that it would be necessary to drill sixteen feet into a solid rock to reach the water, with a score of other facts, well authenticated, connected with it. So the "Aqua Petre Vita" or Rock Water of life, is destined to take its place among the medical springs of the earth. We will leave it for the present.

Yours truly,

S. S. SHELTON.

### To "Beacon Light" Inquirers.

Letters answered; a new and important work forthcoming; &c.

**BRO. EDITOR:** I have for some time been in the receipt of many letters requesting the aid and counsel of the "Beacon Light" spirits, communications from deceased friends, &c., and since the publication of my last epistle to friend Hall, on "Spiritual possession," I have received on the average, for the last week, more than one a day. It is impossible for me to meet all these calls at present, but inquirers are assured that the bright spirits of the "Beacon Light" are ready to fulfill their part promptly. In the meantime let all persons rest in patience; the cases which are of most importance will be first attended to; and I shall shortly have a proposition to make to the public generally, which I am quite sure will meet the ready cooperation of the angel messengers, and which I trust will tend directly to the overthrow of false and low communications and manifestations at large and give a decidedly powerful and triumphant impulse to that spirit of christian love and brotherhood, which will refine and perfect the relations of Earth with Heaven, and unfold the true systems of States and Nations. Brother Davidson, of Butler, Penn., is assured that I have not forgotten him. All in due time.

**BRO. MANLY**, of St. Louis, (Spirit World) is informed that I shall soon find time to send him an article; and if he will continue his paper to the "Beacon Light" circle, I will endeavor to do enough for him to repay his generosity. Will he copy the following into the "Spirit World."

I am about issuing a new work entitled "The Beacon Light Circle, and Battle of Brotherhood," as it is illustrated in facts obtained, and messages given, through the mediumship of Mrs. D. C. French, wife of Silas French, Jr., of Winchester, N. H., &c.

This work will be designed expressly to illustrate the highest and purest form of modern manifestations, and to answer the question—If these things are spiritual what good will they do?

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We should like to have orders sent in forthwith in order to judge how large an edition to publish; and any person sending me, in a post-paid letter, a quarter of a dollar, with a postage stamp inclosed, shall receive a copy through the mail, postage free. A suitable discount made to the trade.

Cordially to the friend of all,

D. J. MANDELL.

From our exchanges we learn that the rappings and other Spiritual manifestations are now creating considerable wonder and excitement in Alabama, Mississippi, Tennessee, Kentucky, Arkansas, Georgia, South Carolina, North Carolina, and to some little extent in Florida, Texas, and Oregon territory.

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